

b:56

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F 3

600 & copied lectures on  
Pathology



apply to what I have called healthy diseases as  
well as to those which are acquired. <sup>Thirst</sup> The Hunger  
& <sup>parturition</sup> parturition - pregnancy are all the effects  
in the parts they respectively occupy.  
of partial excitement. The excitement in  
these ~~cases~~ healthy diseases is morbid or irregular,  
as much so as in any of the acquired dis-  
-cases.

In the production of morbid excitement whether  
in healthy or acquired diseases, there is no accession  
of excitement or strength to the whole body.  
- The preternatural excitement or strength  
of one part of the body, is the effect of its  
abstraction from, and diminution in  
another parts. Thus the preternatural force  
of the arteries in an inflam<sup>d</sup> joint is the  
effect of its abstraction from the muscles,  
manifested in their being too weak to sus-  
-tain the weight of the body. The quantity of  
excitement in diseases thus too the preternatural  
force of the muscles & tendons in the =



3.

#56

The ~~debility~~ debilitated & depressed part is in a minus or craving state, while the healthy parts being in a plus state discharge this inequality of excitement forcibly & suddenly into the weak or depressed part, & thus produce morbid excitement or action analogous to the in some particulars to the effects of lightning upon animal & vegetable substances. — ~~It is not to be~~ These remarks

~~I said formerly that morbid excitement does not follow debility and depression by a necessary law of the system. They often occur away without <sup>inviting</sup> disease from the want of an exciting cause. I <sup>have only to</sup> add further that there is now and then an interval of days, weeks, months & perhaps years between the production of debility, and the production of disease or morbid excitement.~~



- tetanus is the effect of the abstraction  
of excitement from the bowels and blood -  
- vessels & hence the Askiness, feeble pulse  
& discolored blood which was observed in that  
disease. The discolored blood is from the  
feeble action of the blood vessels upon  
it.



46 57  
of this, there are many proofs in the  
records of medicine. See Dymus vol. 1. p. 431.

I come now to my <sup>18th</sup> ~~last~~ proposition.  
There is but one disease.

VII. There is but one disease. ~~Yes~~ ~~I~~

~~I repeat it again there is but one disease.~~  
~~repeat it again and I would so in~~

However strange and paradoxical it may  
the presence of all the physicians that

found I say again gentlemen -  
have seen well - or that ~~see~~ ~~see~~ ~~see~~

~~I repeat it again and again,~~  
~~I say~~ there is but one disease - and that

is morbid excitement, or irregular action.

- It is immaterial where this morbid ex-

-citement be fixed, - whether in the blood:

- vessels, nerves, muscles - bowels, viscera or

lymphatics, or whatever degree or forms

it assumes still it consists in morbid excite-

-ment. This simple view of the unity of

disease will save us much trouble in our

inquiries in medicine. It appears in different

forms in different parts of the body, ~~but~~ <sup>and</sup> or



In a high grade of this morbid excitement,  
 the whole system is more or less deranged.  
 A kind of Delirium invades the diseased.  
~~perhaps~~ ~~parts~~ parts of the body. Old and  
 natural associations or sympathies are  
 dissolved. There is preternatural excitement  
 without excitability, <sup>in some places</sup> & preternatural  
 excitability without ~~preternatural~~ preter-  
 natural excitement in others, and there  
 is in many instances an excess or a defi-  
 ciency of both in the same parts of the  
 body. The whole system may be compared  
 to a ship in a storm. Nature is driven  
 from the helm, and loses her course. ~~Long~~  
~~things~~ The fluids <sup>are propelled</sup> ~~pass~~ through new channels,  
 or in an excessive or deficient quantity  
 into old ones. Every thing is thrown out of its  
 place <sup>by an error local</sup> or unduly pressed in its natural situ-  
 -ation. — This is a short Act of disease or morbid  
 excitement.



it is varied by the different texture & situation of different parts of the body as I shall say in the sequel of this lecture; but all its forms are derived from one state of the diseased part - that is, morbid excitement.

It may be said here that certain parts of the body are disordered from obstructions, effusions, and destruction of substance in which there is no morbid excitement. This is true, but these phenomena <sup>I have said</sup> are not diseases, but the effects of disease which had been produced by previous morbid excitement. The water which is found in the Ventricle of the brain is not the cause of Hydrocephalus: it is the effect only of previous morbid excitement in the blood vessels of the brain. Obstructions & Schismus in the liver are in like manner not diseases, but the



✓ They differ from diseases further in being numerous. They are as many in number as the qualities ~~and~~ of the matters of which they are composed. ~~These~~

However simple this morbid excitement or disease may be, it appears in a great variety of forms. The principal of these forms of disease are Convulsion, Spasm - intermittent, heat - itching - Aura, & suffocated excitement, each of which shall be described hereafter, & all of which ~~are supposed to be morbid~~ ~~in order to render the distinction I have~~ ~~excitement a unit and modifications only of a~~ ~~delivered of the unity of disease let us~~ ~~unity of morbid excitement.~~ ~~I have delivered, let us take a view of other~~ ~~of the operations of nature, and of some other~~

Objects of human inquiry & observation.

Thus we observe  
 & ~~There are~~ several different kinds of storms. we see them with, & without rain, with - and without hail - snow & sleet. we see them with, & without



effects of disease, or of that morbid ex-  
 -citement, in the liver which is called Hepa-  
 -titis. ~~in latter~~ when they induce disease  
 is is by ~~reacting~~ this reaction upon con-  
 -tiguous parts, which is afterwards com-  
 -municated to the whole system. I have  
 called the effects of disease - <sup>torpor - stupor</sup> that is, Ob-  
 -<sup>inertia</sup> ~~struction~~ <sup>gangrenes</sup> <sup>cutaneous</sup> <sup>dis-</sup>  
 -<sup>Objections</sup> ~~struction~~ <sup>Objections</sup> - Schirri, - ~~cutaneous~~  
order ~~ed~~ in order to deliver them from a  
 synonymous meaning with disease. They  
 I confine them only to those cases of  
 Derangement from natural order & action  
 in which ~~the~~ morbid excitement has  
 ceased, or has never taken place as in  
 the worst Indica, & now & then in the U States.

~~These facts have I delivered to you~~



V They differ  
Numerous.

as the quality

they are con

However  
or disease  
may be it

forms. The

= case are

heat - it is

each of which

all of which

excitement

delivered of

unduly excited

of the Op

Objects of

of these

storms

rain,

And in what I have called delirium  
Action, and Abstraction, and in de

VI. The <sup>whole</sup> ~~whole~~ System is ~~more~~ more  
less deranged <sup>by it.</sup> ~~in disease~~: a kind of delirium

~~the~~ invades the affected part of the

old separations or sympathies are dis

by it. There is preternatural excitement

= out excitability, and preternatural ex

= bility without excitement, and there

in many instances an exup, or the

= cy of both in the same parts of the

The ~~the~~ whole body may be compared to a

in a storm. Nature ~~is~~ is driven from the

and loses her course. Every thing is thrown

of place, or unduly pressed in its natural

situation.

I lect. but see them ~~in~~



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of the

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throw  
a time



thunder and lightning, and with & without  
a clear and cloudy sky, but storms are  
notwithstanding a Unit, and all these  
different powers, ~~that is~~ <sup>are nothing but</sup> irregular action  
or morbid excitement in the atmosphere.

But the Unity of Disease will <sup>derive</sup> ~~afford~~  
still more support ~~from the strong~~ <sup>comparing</sup>  
~~from the strong~~

with ~~theology~~ <sup>with</sup> moral evil. I have said  
there is but one disease. I say - with  
equal confidence, ~~there is but one~~ <sup>however change it may</sup>  
sin - says Gert. ~~I sincerely~~ there  
is but one sin - and that is Self -

Love. When man fell, says a celebrated  
writer, he fell into himself, and ~~this~~  
<sup>into the same</sup> abyss he <sup>has drawn</sup> ~~drawn~~ all his posterity.

A  
Sep: 60-1

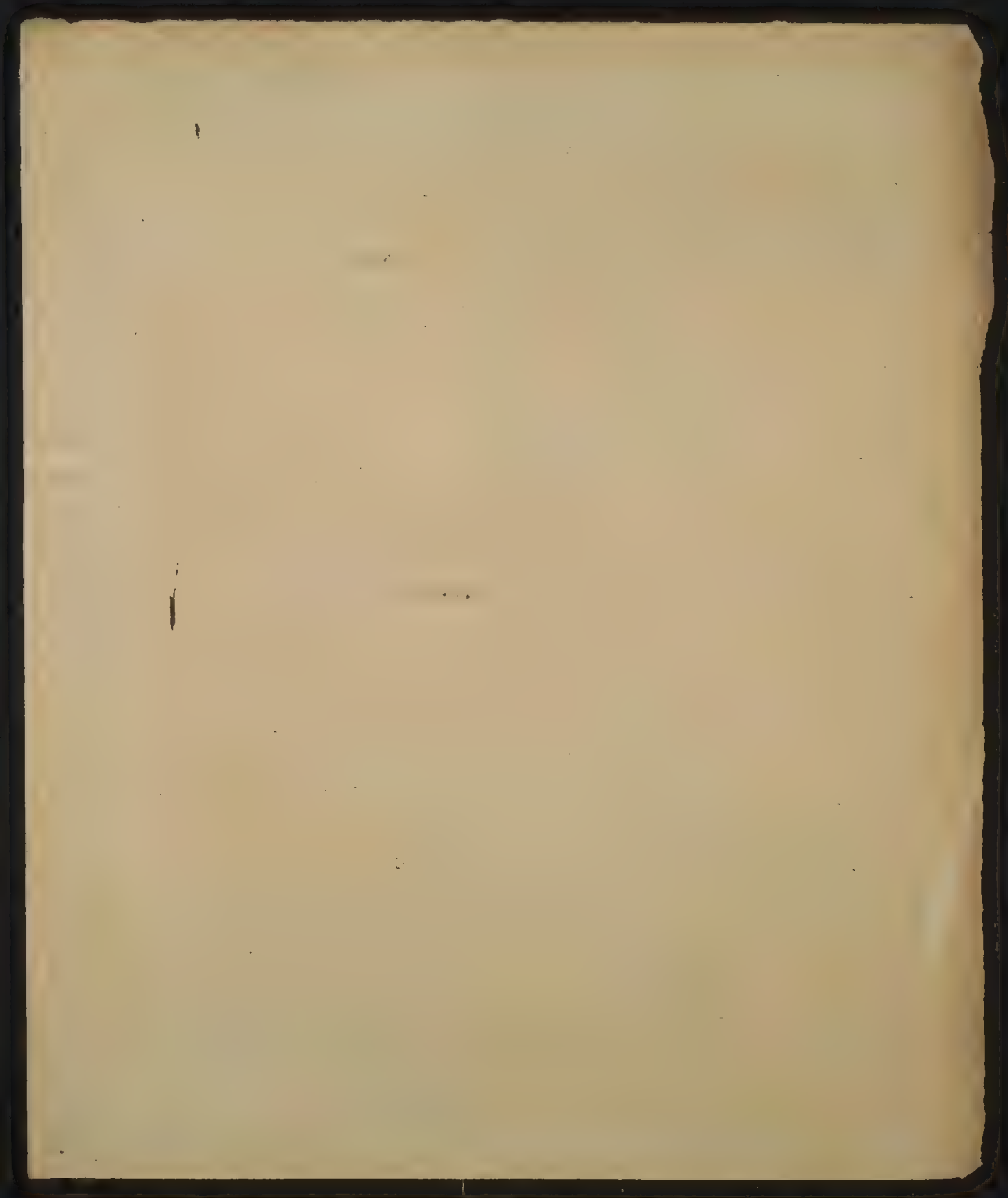


Our Subject will receive still further illustration from  
its ~~the~~ analogy with moral evil.  
I have said there is but Disease - I will  
now add further - there is but one sin.  
This Gent: I say again - there is but one  
sin and that is self love. When man  
fell he fell into himself. <sup>A</sup> <sup>or seminal</sup> This primary  
sin of self love is the fountain of all other  
other sins. ~~They~~ However different they  
may appear in their nature or effects  
they all originate in this inverted prin-  
-ciple. We steal and murder only be-  
-cause we love ourselves better than our  
neighbours. We riot in sensual gratifications  
only to gratify our self love. We <sup>may</sup> detract  
from the merit of our rivals - ~~we say~~  
~~we~~ only because we are under the influence  
of self love. We ~~are~~ <sup>are</sup> ungrateful to

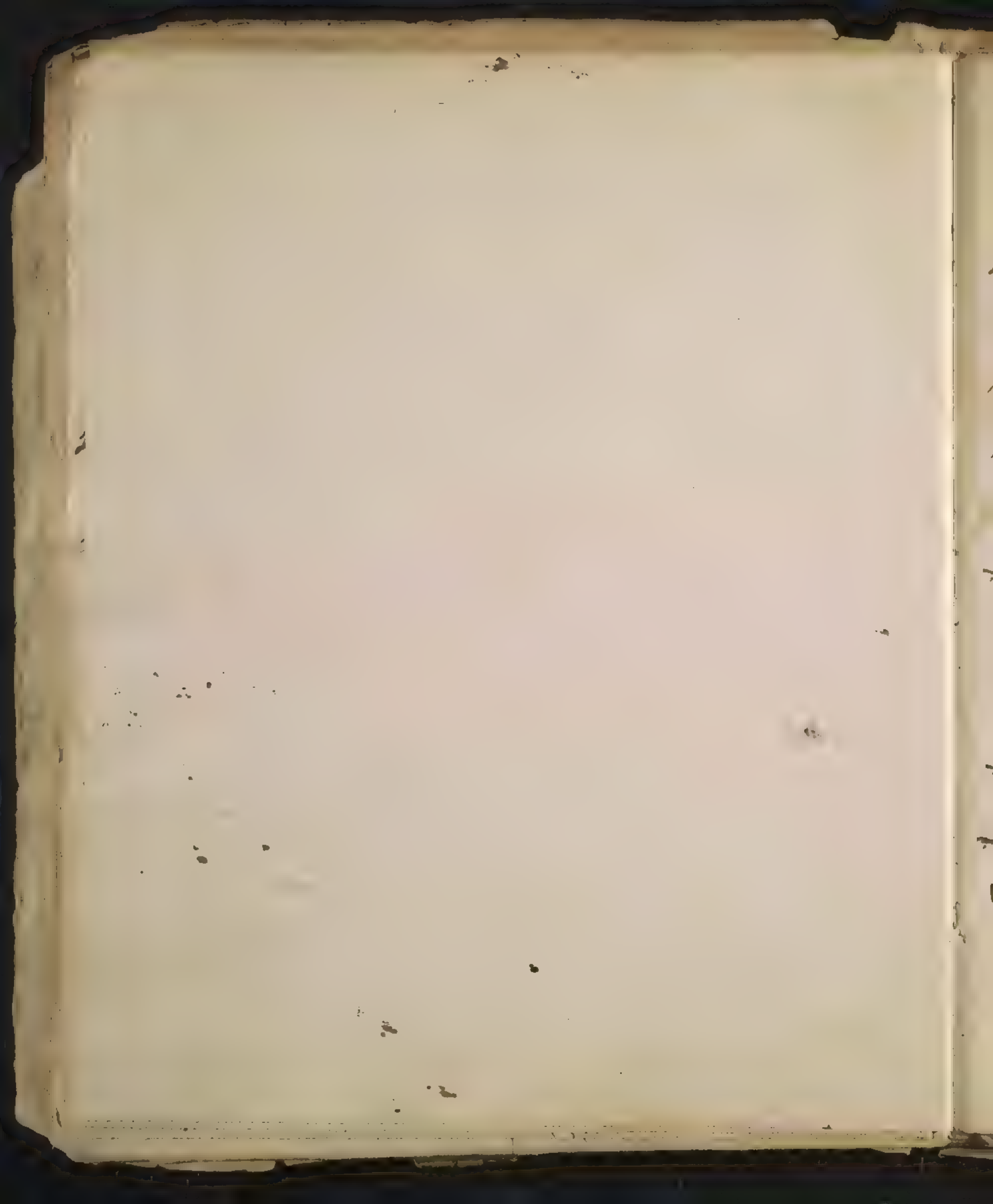


# Again - diversified as the body of man is by size and color, and as his mind is, by the variety of his talents & dispositions in the immense number of the inhabitants of the globe still they are a Unit. They all agree in certain qualities which indicate their ~~same~~ origin & species to be the same. ~~The greater elevation of the cheek bones, the residence of one part of them upon a mountain, greater size of the legs in one nation than in another, and of the want of one arm in one leg another, and even the want of the usual number of fingers or toes, do not destroy the Unity of the human race. Diversified as there is but one species of human Being, and that is the Creature man.~~











our benefactors, and we betray our friends,  
only because we yield to the suggestion of  
self love - ~~and~~ Tyrants & usurpers  
oppress their subjects and overthrow ~~empires~~  
kingdoms and empires only to feed the  
principles of self love. In short a Vice can-  
not be named, that is not an em-  
anation from this deep seated principle  
of action in the human heart. But  
the ~~simplicity~~ <sup>unity</sup> of <sup>bodily</sup> disease will ap-  
pear still further when we trace its <sup>similarity</sup> ~~source~~  
~~source~~ with the <sup>original</sup> disease of the mind  
which I have named. Is <sup>the</sup> bodily disease  
preceded by debility? so is ~~the same self love~~ <sup>the jungle</sup>  
mental disease. Adam's sin in eating  
the forbidden fruit was preceded by



~~There are principles of evil de see Edwards~~

✓ ~~There are few men~~ Even the  
most profligate men ~~have~~ generally  
possess some virtues, or some parts of  
their minds free from vicious ex-  
citement.



debility in his will, which predisposed it  
 to be acted upon by the temptation which  
 deprived him of his invariance, & ~~eventually~~  
~~subjected~~ him to death. Is bodily disease  
 attended with irregular action? so is moral  
 evil - hence we find it compared in the bible  
 to a crooked path - and hence all its irregular  
 operations. 3 Is ~~the~~ morbid excitement  
 of ~~the~~ in bodily disease, disproportioned  
 to its exciting cause? so is <sup>vicious or</sup> morbid excite-  
 ment in the mind. we see this in the  
~~consequence~~ which follows a trifling injury.  
 4 Is morbid excitement in the body partial?  
 - so is vicious or morbid excitement in  
 the mind. It seldom affects at one  
 time all the passions, or faculties of the  
 mind. 5 Does morbid <sup>bodily</sup> excitement pass







suddenly or gradually from one part of  
the body to another? we see the same  
thing in the <sup>vicious excitement</sup> ~~vicious excitement~~ of the mind, ~~the~~  
<sup>passions</sup> ~~passions~~ when love is suddenly ~~changed~~ <sup>changed</sup> into hatred,  
and ~~when~~ prodigality, is gradually passed  
into avarice! ~~the~~ bodily disease followed  
by disorder, and this disorder attended with  
stupor and inertia? we see the same  
consequences from vice in ~~the~~ <sup>the</sup> are there  
certain forms of morbid bodily excitement?  
— I need not repeat them. we see the  
same forms of vicious mental excitement.  
<sup>convulsion</sup> ~~convulsion~~ in anger  
we see spasm in the heart in avarice. <sup>this spasm</sup>  
~~convulsion~~ in ~~anger~~ we see it some-  
times assuming a chronic & tonic form  
in alternate acts of prodigality & covetous-  
ness. we see preternatural heat in lust  
turn over 2 leaves to 60-5-5



latter is of a <sup>00.5</sup>negative, and not of a positive nature,  
and thereby vindicates the Deity from the  
creation of evil. — nothing like an evil  
principle was infused into the mind of  
man when he fell. God's strength was  
abstracted from his will only, ~~and~~ <sup>other</sup>  
~~was~~ <sup>his</sup> will was the pillar  
upon which <sup>the</sup> order and <sup>perfection</sup> ~~beauty~~  
of his whole mind ~~was~~ were erected. By  
the fall of this pillar, ~~confusion~~ <sup>disorder</sup> every  
thing was turned upside downwards in his mind. #

V. I shall hereafter resume this Analogy  
between bodily <sup>disease</sup> and ~~moral~~ moral  
evil, and ~~endeavour~~ endeavour to show  
how much they both yield to the  
remedies of a similar nature. But there  
are other analogies which support the Unity of Disease (k)  
[The celebrated Dr Brown used to say that  
the Creator made every thing by one instru-  
ment. Perhaps it would <sup>be</sup> ~~more~~ <sup>be</sup> ~~more~~  
~~more~~ proper to say he made every  
thing by one pattern.] I have described  
two leaves to p 60-61



Hand ~~and~~ disorder, Distress, anguish:  
and pain, or in other words irregular  
morbid, and partial excitement took  
place in <sup>all its</sup> ~~every~~ faculties & operations.  
~~being in limits of power~~ <sup>Disordered or injured</sup> In ~~its~~ this ~~view~~ <sup>view</sup> of this  
~~state~~ <sup>hope</sup> noble work of God, we ~~behold~~ viz the  
human mind, we behold all its original  
virtues, but in a ~~and~~ an inverted, or dislocated  
state: The Love of the Duty is converted into  
the love of himself. A consciousness of his high  
Descent from his Creator is converted into pride  
in his own attainments. A ~~desire of elevation~~ <sup>the love of</sup>  
immortality ~~in him~~ is converted into a  
love of ~~some~~ temporary fame. <sup>the</sup> This an  
error ~~is~~ <sup>or</sup> a translation of the  
~~fluids~~ <sup>or of the solids</sup> fluids and ~~functions~~ <sup>of the body</sup> of the functions  
from their ~~the~~ natural situations: ~~or~~  
<sup>the</sup> ~~other~~ parts of the body. <sup>the</sup>  
~~take~~ <sup>take</sup> place in bodily disease? ~~but~~  
~~the same~~ thing takes place in the



d

p: 605 +

This change in the mind of man by the  
~~abstraction of the~~ <sup>loss</sup> may be compared to a  
<sup>elegant</sup> house filled with elegant ~~and~~ costly furniture  
 - these all arranged in different rooms in  
 exact & natural order being suddenly <sup>falling</sup> ~~pre-~~  
 - ~~whiskered~~ by the abstraction of its foundation.  
 Every thing now appears out of order, the  
~~eyes~~ and the eye turns from it with dis-  
 gust. But all this is effected - not by the  
 addition of any disorganising principle.  
 - It is induced by the abstraction of one of its  
 parts - or in other words by a cause purely  
 negative, - such as produced the disarrangement  
~~disturb~~ in the faculties & operations in the mind  
 of mind. - go to 8<sup>th</sup> p: 60 - 5 + (p)







Mind of under the influence of moral  
evil. Self love occupies that throne in  
the heart which was intended only for  
the love of God and man. The love of  
earthly fame, occupies the place of the  
Desire of a heavenly immortality. Every  
is against the person of a fellow creature  
in ~~the place of~~ <sup>of</sup> occupies the place of  
that aversion from <sup>man</sup> will only. Every  
occupies the place of just emulation  
Avarice of Economy & Prodigality of Charity  
- In this manner I might go on  
to show that every vice is nothing but  
<sup>Dislocated</sup> ~~in~~ <sup>is</sup> ~~virtue~~ <sup>out of place</sup> or ~~a~~ <sup>a</sup> ~~virtue~~  
out of place. ~~It is not a virtue~~

Should deliver ~~this~~ this opinion of will being  
a negative quality only with diffidence were  
not supported in it by our illustrious Coun-  
-tyman Mr Edwards, his words are



We see it itching in every - ~~beffected~~ ~~man~~  
~~total excitement~~ ~~and~~ in sudden and  
 transient gusts of ~~hatred~~, and suffocated  
~~mental~~ vicious excitement in that  
 degree of <sup>anger</sup> ~~mania~~ which produces ~~blind~~  
~~in~~ inability to ~~act~~ speak or act.  
 If bodily ~~disorder~~ <sup>disease</sup> followed by disorder  
 is this disorder attended with stupor &  
 inertia? We see the same consequences  
 from vice in the insensibility of the soul  
 from luxury, conscience & sense of duty from  
 long protracted, or Chronic vice. V.  
 to p 60 5 opposite side.

stands at the head of the champions of ortho-  
~~doxy~~ who in theology & metaphysics appear  
 His words are as follow:  
 for a sinful corruption of nature, there  
 is not the least need of supposing  
 any evil quality infused or implanted  
 in the nature of man by any positive  
 cause, or ~~any~~ influence whatever  
 from God or the creature. A little  
 attention to the nature of things will  
 be sufficient to satisfy any impar-  
 tial inquirer, that the absence of  
positive good principles will be follow-  
 ed with the ~~total~~ corruption of the  
 heart without occasion for any  
 positive influence at all. An original  
 return to q. p 60 4. return to q. p 60 4. p 275



= the Divine Character. He seems to have  
Delighted in this prerogative of his nature  
in all his works, and hence ~~it appears~~ <sup>they all</sup>  
~~to be life true~~ appear to ~~be~~ have been  
made ~~created~~ like Adam in his own image.  
or in other words, Unity in ~~essence~~ <sup>in essence</sup> & Variety  
Unity in Cause, & Variety in effect, seem  
in form seem to be stamped upon ~~every thing~~ <sup>the whole creation.</sup>  
when to T.D.

~~But to return~~

I might ~~disagree~~ <sup>disagree</sup> here and show further  
how much medical and moral truth  
mutually support each other. I said  
formerly that the Air gave the first  
impulse to animal life, ~~and~~ <sup>and</sup> by its  
~~invisible~~ <sup>invisible</sup> ~~powerful~~ <sup>powerful</sup>  
impressions upon the lungs, & that after  
it had excited other Actions by means  
of association, it ceased to be felt, and  
yielded to the sensation of Stimuli which  
produced those other Actions. In like



~~A concise view of my history of disease.~~

① You will not perceive the immense difference between my opinions and Dr Brown's upon the proximate cause of disease. ~~subject~~. He divides all diseases into Asthenic and Sthenic. ~~Feeling that~~ The former he supposes to consist of in simple debility & depression, or what he calls direct, and indirect debility. The latter is increased, but regular excitement. I do not admit debility, or depression to be a disease, but suppose them to be the predisposing and inviting cause of disease, and I <sup>place</sup> ~~deny that~~ Sthenic only in disease ~~consists in~~ increased, and irregular excitement. Again. Dr Brown says that excitement and excitability are equally diffused thro' the whole body in disease, though in different proportions: On the contrary, I believe health to consist in an equal diffusion of excitement and excitability, <sup>out</sup> ~~through the whole~~ <sup>each of</sup> ~~system and disease in a~~ <sup>state of</sup> ~~the system~~ <sup>there.</sup>



= manner self love gives the first impulse  
to our moral actions. All the actions of a  
child for several years are selfish. They ~~relate~~ <sup>ch</sup>  
embrace only its <sup>own</sup> pleasures & particularly  
<sup>derives from the gratification of its</sup> its appetite for food. As a child advances in  
life, the stimulus of self love associates itself  
by means of pleasure with domestic affec-  
-tion <sup>with</sup> friendship & benevolence in all  
its subordinate branches, and <sup>finally</sup> ~~eventually~~  
under certain circumstances with  
what Dr Hartley calls theopathy or the  
love of the Supreme Being. From habit  
the impulse of self love like the  
air in the lungs ceases to be felt &  
the will acts under the influence of the  
~~social~~ domestic, social & benevolent  
principles that have been mentioned.  
The actions performed by these principles  
are more numerous & more powerful  
than those performed by the solitary =



~~The cases into Phrenic & Asthenic. I do  
 not admit of a single disease being Asthenic.  
 The Asthenia of Dr Brown is predisposing  
 debility only - not <sup>an</sup> existing disease. They  
 are the opposites of each other - and exist  
 independently of each other. We see debility  
 in infancy & old age without disease, and  
 we see disease marked with <sup>great</sup> preternatural  
 strength - particularly in the blood vessels in  
 inflammation & in the muscles in convulsions  
 & in the practice to which my ~~strong~~  
<sup>best a physician,</sup>  
 of disease is directly the contrary of Dr Brown's.  
 Dr Brown's remedies are intended to remove  
 debility, mine (as I shall say hereafter) are  
 intended to remove, and cure the morbid  
 excitement, and afterwards to obviate its  
 recurrence by ~~and~~ removing predisposing~~







or subsequent debility by cordial diet, and  
tonic medicines, for although I do not admit <sup>the origin of</sup>

In a word - the history I have given <sup>of</sup> ~~the origin of~~  
<sup>and nature of</sup> Disease and its consequences in disorder <sup>and debility</sup> maybe  
compared to an ascending or descending ladder  
by means of the following steps. 1 Elevation <sup>but</sup>  
~~from~~ natural excitement ~~from~~ or increased  
debility from Stimulus. 2 Debility whether  
from abstraction or action. 3 increased or  
preternatural excitability. 4 Depression,  
or what Dr Brown calls indirect debility ~~5 the~~  
~~action of an irritant, or of an exciting or~~  
~~occasional cause.~~ 6 Disease, or morbid  
excitement. 7 Oppression - or suffocated  
excitement to such a degree as to preclude  
obvious morbid excitement until relieved  
by depletion. 8 prostration of excitement  
to such a degree as to be relieved only by  
stimulants. 9 Disorders or the effects of



with diminution of original stimulus - here the mind -

63  
tells the long agitated dispute whether man  
is a selfish or a disinterested creature.  
In childhood he is obviously selfish, but  
in youth and manhood from the causes  
that have been <sup>he is disinterested</sup> mentioned, this is not  
however the case in all minds. In  
some people the <sup>mood</sup> humors of self love  
is felt in every stage of life. Such persons  
resemble a man whose lungs are so  
sensible from disease as to feel <sup>the im-</sup> ~~from~~  
impression of <sup>the air</sup> ~~the air~~ from every inspiration, which <sup>impression</sup> ~~from~~  
suspends or enfeebles all the motions of  
every other part of the body. The association  
of <sup>self love</sup> ~~the~~ with domestic, social and be-  
nevolent affections is dissolved by sickness  
as I shall say hereafter. It likewise  
lessens or ceases in old age - hence we are  
twice children in selfishness, as well  
as in the weakness of our bodies and  
intellects. I return from this digression.  
back to p. 60-7. ©



64- 62 cont<sup>d</sup> from the expenditure of exaltation on  
disease which occurs from the Apation, or  
from the absence of morbid excitement.  
that is where irritants act without variability  
and thus hurry on the part to Disorders with-  
out the intervention of disease. 9 Debility.  
where the disease is cured.

This is the ordinary Insuppression of  
Cause & effect in the production of disease,  
but I wish you to take notice that there  
are frequent exceptions to it. Sometimes  
the remote Cause happens over-predisposing  
debility and produces instant Depression.  
again.



such as <sup>oppression on whole</sup> ~~depression~~ <sup>on</sup> ~~the~~ <sup>system</sup> as to  
prevent its reacting in morbid excitement  
or disease, <sup>without depletion</sup> or such partial impressions as  
to induce Disorders - that is, <sup>such</sup> a <sup>depression</sup> in  
the animal fibres as to prevent this  
assuming any of the forms of disease.

is another and a more remarkable  
exception to the order that I have ~~described~~  
described in the ~~production~~ formation of  
disease. we sometimes see debility - Depression  
~~obvious on~~ sensible morbid excitement -  
~~Oppression~~ <sup>Oppression</sup> - prostration and death  
all occupying at the same time different  
parts of the body. The last <sup>to death</sup> appears in local  
mortifications <sup>which occur in</sup> ~~in~~ <sup>also</sup> ~~in the~~ <sup>in the</sup> fevers.

I have constantly ~~seen~~ = 1  
turn over <sup>one way</sup> ~~to~~ p 55



it <sup>both</sup> ~~has~~ over debility & depression and produces  
disease. Further - it <sup>arises itself of</sup> ~~has~~ over debility, &  
depression. and ~~disease~~ <sup>arises itself of</sup> has over disease so  
as to produce <sup>V</sup> ~~disease~~. In this way the  
~~remote~~ <sup>V</sup> ~~crisis~~ <sup>crisis</sup> acts in the East Indies where  
they induce suppuration and Schirrus of the  
liver without previous pain - inflammation  
in other words disease. Lastly - the remote  
cause - is sometimes so violent as to in-  
stantly to ~~has~~ over debility - depression &  
disease, and <sup>Operation & operation -</sup> thereby induce Sudden Death.  
This has often occurred in the plague &  
in other ferocious diseases. - But there is

If I might here illustrate as well as  
strengthen all the propositions I have drawn  
upon the origin of bodily disease, by showing  
<sup>its</sup> analogy in ~~the~~ its causes & effects  
with moral evil. we ~~can~~ all bring into  
the world with us innate predisposition <sup>to vice</sup> from



I might further illustrate & strengthen the Doctrine of the Unity of the Disease, by its analogy with physical soil as well as that which is moral. There are several different kinds of storms. We see them with, & without rain, with & without hail. Snow & sleet. We see them with, & without thunder & lightning, we see them in a clear & a cloudy sky, but all this different forms depend upon one cause - that is irregular action, or morbid excitement in the atmosphere.

I have constantly <sup>said</sup> called morbid disease ~~consisted simply in morbid excitement~~ <sup>generally</sup> ~~out I know that the excitement is~~ <sup>employed to convey an idea of the greatest high</sup> grade of disease. It is used for this purpose by Mr Hunter in his elaborate & excellent



✓ debility in the ruling faculty of our  
 minds viz the will. - ~~to this~~ <sup>a single remote cause</sup> ~~temptation~~  
~~via - a single remote cause - viz: temptation~~  
 acting upon this predisposition - produces  
 morbid excitement in the passions and  
 gives them a ~~dis~~ <sup>a selfish or crooked</sup> wrong ~~or~~ <sup>vicious</sup> direction.  
 - ~~the~~ <sup>the</sup> This morbid excitement in  
 the passions is a thrust. It consists wholly  
 of self love - all vices however different in  
 their nature or effects originate in this passion.  
 inverted principle, and lastly all moral  
 evil is more or less partial - seldom affect-  
 ing at one time all the different faculties,  
 or even all the passions of the mind.

✓ I might further illustrate & strengthen  
 the doctrine of the unity of disease, by showing  
 other kinds will well to that <sup>is</sup>  
 analogy to the physical, as moral, ~~but~~.  
 there are several ~~different~~

I shall now proceed to mention the  
 different forms of disease or of morbid excite-  
 ment



treatise upon inflammation. But I  
 object to ~~it because it is confined~~  
~~chiefly to parts which the~~ because it is  
 the effect of only of morbid excitement, & never  
 takes place but in <sup>a</sup> moderate degree of morbid  
 excitement, or after morbid excitement is  
 so reduced ~~as~~ by depletion, or time, as to relax  
 the nervous vessels, and thereby to enable them  
 to receive red blood, for in this ~~is~~ as the  
 derivation of the word from *flamma* - or  
*flame* imports) inflammation consists.  
 Disease, or simple morbid excitement often  
 kills without inducing inflammation. Some  
 after death from <sup>some</sup> malignant fevers - Cholera, &c.  
 Hydrophobia - & even apoplexy, the parts  
 affected, which discovered ~~for~~ <sup>in</sup> great pain,  
 signs of violent disease exhibit no one mark  
 of inflammation by the injection of even  
 a single nervous vessel. Of this, I could adduce  
 many disquisitions from Willis, Livingstone



I shall now proceed to describe ~~59~~ 65 the different  
forms of excitement  
in the human body.

They are in 1. <sup>st</sup> Convulsions. This occurs  
in the vessels in fever, and in the  
in the muscles, as in Tetanus, hysteria -

Epilepsy - & ~~I shall say hereafter in~~  
What are commonly called convulsions  
of all kind. It is ~~the most frequent~~ <sup>a common</sup> form of disease.

~~It appears most frequently in the blood vessels because they are~~  
It appears most frequently in the blood vessels because they are  
most exposed to the causes of disease from their being the <sup>outlets</sup> ~~outlets~~ of the system.

2 Spasms. This occurs in the ~~colic~~ <sup>colic</sup>

~~It is in parturition~~  
As then a ~~st~~ <sup>st</sup> ~~is divided into~~ and in the limbs

What is  
in that disease ~~is~~ called Cramps. It is divided  
into tonic & clonic. The former is constant  
as in trismus or locked jaw

The latter is alternated with ~~less~~ relaxation,

& contraction, as in parturition. It affects the  
muscles, bowels, stomach, <sup>pancreas</sup> ~~liver~~, hepatic ducts & even brain.

3 Præternatural heat. This is always local.

It is either external, or ~~internal~~ <sup>internal</sup> affecting  
the skin locally, or universally, or the bowels,

stomach - breast and head.

4 Itching. This occurs chiefly <sup>upon</sup> the skin,

in the anus - pudenda & naval. It is often

a symptom of gout. It is favourable after ex-  
treme inflammation, as it indicates a less grade of disease.

5 Anus. ~~These are~~ <sup>These are</sup> ~~the most frequent~~ <sup>the most frequent</sup> shocks attended with  
colorific.



Bonetus, Morgagni and Lind, and Lower. [See  
p. 100 of Common place book for 1810] The next  
Vomica kills without exciting any inflam.  
in the stomach. But it induces a Vomiting,  
and even the poison of the spas when injected  
into the lungs does not colour the plasma w:  
the least sign of inflam. Although it brings  
on instant death. This has been proved by  
Mr. Rutledge. A case of death from dysentery in New York  
Register - no sign of disease.  
to suddenly kill in the west

Indies Dr Blane says, seldom Discover by  
Inspection any marks of inflammation. It  
immense force of <sup>the remote cause</sup> ~~excitement~~ <sup>or was much excitement</sup> ~~excitement~~ <sup>has time to take</sup>  
quishes life before inflam. <sup>from P. Humboldt</sup> not only  
place. I have mentioned the same absence  
of inflam. but of all other effects of dis-  
ease in the cases of death from the yellow  
fever mentioned at Vera Cruz <sup>in the 3<sup>rd</sup> vol.</sup>  
of my Inquiries. Disease in these cases is so  
imperceptible that Baillie describes it by  
saying. "Ac si cum anxia, mortis occasio  
evolaret." <sup>return to the sailors then speak of</sup>  
"very storm" - <sup>or storm of wind without rain.</sup> we have something like them in  
diseases. The excitement is too violent to be  
admit of effusion ~~and~~ of any kind.

90 Vn ~~reference to~~ 65 (a)







✓ You will perceive that I have excluded colic  
from the forms of disease. It is the effect  
only of the Absence of morbid excitement. I  
likewise exclude hemorrhages & sweats from  
the forms of disease. They are the effects only  
of some of those forms that have been  
enumerated. —

¶ The frozen excitement in this case  
was converted into water, or in other  
words into Urine or removable excite-  
ment.



About the year 1801 which furnished a striking illustration of this 6<sup>th</sup> form of disease, and of the efficacy of the practice I have mentioned in curing it. — He was called to a boy in the neighbourhood of the city who by a fall from a horse in a race, fractured his skull. He found him in a comatose state. Upon removing some of the bones of the cranium he perceived no motion in the brain. Its blood vessels were ~~prostrated~~ depressed, by suffocated excitement. Upon bleeding him the blood vessels began to pulsate, & the excitement which had been suffocated, instantly expressed itself by morbid action over every part of the brain. ~~I have met with many~~ ~~many — very many~~ similar instances of suffocated excitement, being ~~concentrated~~ in the head, lungs — bowels & limbs, which have suddenly appeared an active & obvious form by ~~the~~ ~~other~~ ~~deplet~~ ~~ing~~ ~~medicines~~



✓ [Thers the same Cord by being diffe-  
rently struck, emits a thousand  
different tones.]



